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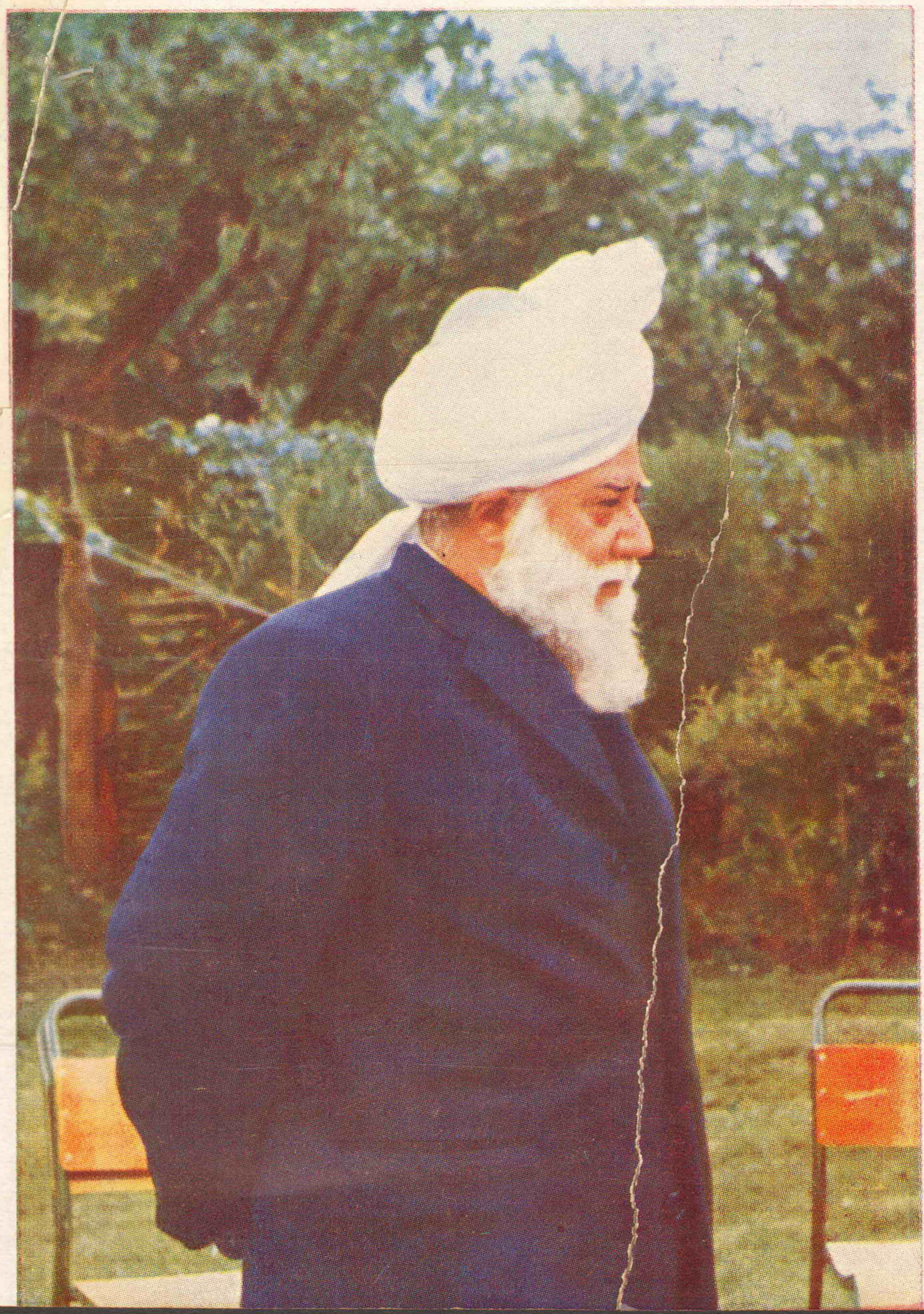

HAZRAT KHALIFA-TUL-MASIH
III

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MONTHLY

TAHRIK-I-JADID

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Malfoozat

EVIL OF PRIDE

You must remember that pride originat from the Satan and turns man into a Satan. Unless one gets away from it, it remains there like a blockade in the way of the acceptance of the truth and acquisition of the blessings of God. You must not show pride in any way whatsoever, neither on account of knowledge, nor on account of wealth or personal grandeur or caste or family or lineage. It is these very things that cause one to show pride and unless one cleans oneself up from these prides one cannot be a selected one of God nor can he be the recepient of God-realisation which burns away the lowly passions. For, this is a part of the Satan and God does not like it.

The Satan also showed pride and felt that he was better than Adam and therefore expressed himself thus: *Ana khairum minho khalaqtani min naarin wa khalaktahoo min teen* **(I am better than he is, you have created me from the fire while you bave created him from the dust). The result of this was that he was turned away from the presence of God and Adam—because he had been granted the sense of God realisation—asked pardon for his slip and became the inheritor of the grace of God. He knew that nothing could be done without His grace and that is why he offered the prayer in the words Rabbana zalamna anfusana wa illam taghfir lana wa tarhamna lana-kunanna minal khasirin (O our Lord, we have been unjust to ourselves and if you did not forgive us and did not show mercy on us we will be among the losers).** *(Malfoozat vol. 7 pp 275-6.)*

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KHUTBA

PRAY TO GOD

On the 10th of Nubuwat/November 1351/1972, Hazrat Khalifatul Masih III in his Friday Sermon exborted the members of the Jamaat to confront all the trials and tribulations with the prayer that God has taught for this purpose.

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He told them that it was nothing new that the enemies of the divine communities should oppose the believers in every possible way ; it has always been happening like that. But the divine communities do not get themselves influenced by this kind of circumstances and they do not let weakness overtake them. Ahmadiyya Community, he said, is a divine community and it should therefore always display a spiritual pleasantness, eagerness to do good to everybody in the world and make every kind of sacrifices that are required of them in all the circumstances.

He further remarked that the tongue could be used in two ways to tease others. One, that people should be abused and two, that false accusations should be uttered against them. Both these ways have been used by the enemies of the prophets.

Going through the history we find that the enemies of the Holy Prophet, peace and blessings of God be upon him, did more than any other people to cause him trouble. The Promised Messiah, peace be on him, has, he said, collected the abuses that enemies have hurled on the Holy Prophet so that when the Mission of the Promised Messiah, reaches consummation and none of the enemies of the Holy Prophet, peace and blessings of God be upon him, is left, then the people should know through what kind of circumstances the Holy Prophet had to pass. Also under what circumstances the Promised Messiah had to fight for the honour of the Holy Prophet, peace and blessings of God be upon him.

Hazrat Khalifa-tul-Masih told the Jamaatt hat it simply was not possible that anything should now come in the way of the progress of Islam. It is something that has been destined, he said, and it must come to pass. He then reminded the members of the Jamaat that in order to achieve this objective they were required to make sacrifices and they must maintain their tradition—tradition of making sacrifices at all the times and in all the circumstances.

It was possible, he said, that some trouble might befall at one time or the other, for, God says :

لما اصابهم فی سبیل الله

i.e. for that which afflicts them in the way of Allah. But it is not possible at all that the Community raised by God be destroyed. Even if due to weakness of mind some people leave the community, it would make no difference. The will of God must come to pass. Whoever will make sacrifices will definitely see the final phase of the success and victory of Islam and of course only such people can make sacrifices as love their mission and realise that it is worth achieving.

Notes & Comments

Holy Quran

Commenting upon the following verses of the Holy Quran فول وجهک شطر المسجد الحرام Hazrat Muslih Mauood, may God be pleased with him, says: I think this verse definitely points to the fact that God has laid great stress on the five daily prayers, to be offered with congregation, for, He says فول وجهک شطر المسجد الحرام and not فولوا وجوهکم شطر المسجد الحرام It is because all the Muslims all over the world had to join in congregation with the Holy Prophet, peace and blessings of God be upon him, except the hypocrites who even when they join, they do not do so sincerely and in various other things also they like to be left behind. The Holy Prophet, peace and blessings of God be upon him, says about the hypocrites who stay behind from the Fajr and Isha prayers that he would like to go to their houses and set them on fire.

Since all the Muslims had to join the Holy Prophet in prayer, they have not been mentioned separately; it is only the Holy Prophet who has been addressed in this verse and told that he should turn his face towards the Ka'aba. However, it must be remembered that prayer is a very important item in the teachings of Islam and the Holy Prophet, peace and blessings of God be upon him, was so particular about it that once a blind man came to ask him to be allowed to pray at home, for, he said that he was blind and the way was not clear and therefore he could not attend the mosque easily. In the olden days, people used to keep stones with the walls in order to protect them against the rain; that is to what he pointed as the way not being clear. The Holy Prophet gave him permission but at the same time asked him, if he could hear the Call for Prayer *(Azan)*. His answer being in the affirmative the Holy Prophet, peace and blessings of God be upon him, instructed him, to try all he could to attend the mosque.

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In these days there are a lot of people who hear the call of the prayer and yet do not attend the mosque; what kind of stones are there in their way, from their houses to the mosque: Are they blind that they cannot see the way and would like to be excused. The Holy Prophet had not permitted even a blind person to stay away from the mosque and pray at home despite the fact that it was not easy for him to walk to the mosque why should the people of today abandon the congregational prayer; they only prove that they are spiritually blind.

In short, by saying, فول وجهک شطر المسجد الحرام God means to tell us that it is sufficient to issue instructions to one person, in connection with the Imamate, for all the other Muslims would join him in the prayer and thus everybody would feel addressed in the instruction. Of course some one may ask: why then at the other place, the instructions are given in plural. The answer is that there it is the Imams of the whole world who have been addressed (thus there also it is the Imams only who

have been addressed).

(Tafseer Kabeer)

★ ★ ★

Hadith

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"It is related by Hazrat Abu Ayyub Ansari, may God be pleased with him, that a certain person said to the Holy Prophet, peace and blessings of God be upon him : O Messenger of Allah, tell me something to do that it may take me to the paradise and keep me away from the Fire (Hell). The Holy Prophet, peace and blessings of God be upon him, said : You should offer the five daily prayers (as they should be offered in the congregation and at their proper times) and pay the Zakat and do good to your relatives."

In this brief Saying of the Holy Prophet, peace and blessings of God be upon him, attention has been drawn to the fact that we have some duties towards God and some other towards our fellow-beings, we should not ignore any of them. As for our duties towards God, we should worship Him and associate none with Him. We should give Him His right place and this is the only way we can truly and sincerely worship him.

We should discharge our duties towards our fellow beings also. And the important point here is that while doing so we should not forget our near ones, for, generally people are prepared to help others and ignore their relatives for one reason or the other. In this Saying of the Holy Prophet the relatives have been mentioned particularly and we must therefore pay attention to them without fail.

★ ★ ★

UNFORGETTABLE!

by A. Wahab Adam

A smart young boy was walking briskly. There was something noble about him. From his uniform, I guessed he was going to School. Before I could greet him with the blessed Islamic salutation. he said in a sweet little voice : "Assalamo Alaikum."

"Wa-alaikum Salaam, warehmatullah wabarakaatuh",

I responded.

"What is your name, my friend ?"

"Shuaib Ahmad."

"You are going to School, I presume"

"Yes."

"In which class do you read ?"

"Ninth Class, please."

"Oh wonderful ; So you are finishing only after a year or so"

"Yes, if God permits."

"And then you'll seek admission to the T.I. College ?"

"Yes, Sir."

"Will you be taking Arts or Science subjects ?"

As the conversation went on, he continued to walk as briskly as before so that he is not late to reach his School.

"Why do you want to do Science", I asked.

'Because I want to become a Doctor" Not an Engineer ?

"No."

"Why not ?",

"Because I intend to dedicate my life to work as a Doctor"

"Under the Nusrat Jahan Scheme ?"

"Yes, in Africa—anywhere in Africa !"

I waved to him as he increased the pace of his steps towards the School.

The historic tour of His Holiness, Hazrat Khalifatul Masih III to West Africa has set a very strong and pleasant wind in motion—a wind of change in the attitude of all Ahmadis towards Africa and Africans. But

(*Continued on page 23*)

African Priest Quits Over Celibacy

Mr. M. A. GAKURIA

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"Celibacy is dictatorial, cruel aud inhuman." This is how Father Joseph Rwampigi of Uganda, a former Catholic Priest, described the controversial church-invented law of celibacy whose destructive effects upon the Italian dominated Roman Catholic Church are no longer concilable.

Disclosing the news, Daily Nation (a local daily) said in its issue of September 2, 1972, "Father Joseph Rwampigi has resigned from the priesthood because of the law of celibacy, after serving the Catholic Church for four years."

Father Rwampigi studying theology and literature at Makerere University, Uganda, has said that he has also left the Catholic religion.

Asked whether he will marry he said, "I will think of that after finishing my studies."

In a statement, he described the law of celibacy as "dictatorial, cruel and inhuman." He thinks it is even against God. He has no religion at the moment, but will examine carefully which one to join, the paper concluded.

Congratulations

Father Rwampigi and many of his counterparts in Europe and America who have so bravely managed to escape from the lethal claws of un-naturalness after what must have been an agonizing experience in the celibate Catholic Clergy, deserve everyone's congratulations and sympathy.

The Church law of celibacy suffers from a host of crippling shortcomings apart from what Father Rwampigi has pointedly alluded to above. One of its greatest shortcomings, and the one which undoubtedly against the minds of the Catholic Clergymen by far, is its being absolutely un-natural. The burning question they must be asking themselves is how on earth did the promulgators of this law ever failed to realize the fact that to canonize celibacy tantamounted to the declaration of a holy war against the very existence of man on this earth? For, truly, man without wife equals the world without man.

Islam—the answer

Islam being the natural religion of man, has condemned celibacy completely. This religion of God duly recognises man's natural desires which include, among others, the desire for procreation, and has accordingly made adequate provision in its Holy Book, the Glorious Quran, for the complete satisfaction of each and every desire in its proper measure within the Divine Law.

According to Islamic teaching, the attainment of true purity and righteousness is God-controlled. It cannot therefore depend on the application of any human fancies like the Church-invented law of celibacy. It is therefore futile for the Roman Catholic Church to cling on to the fictitious belief that by being celibate a clergyman becomes pure and righteous and can afford whole-hearted devotion to the service of God. If anything at all,

the opposite is likely to be the case.

We read further in the Holy Quran that God sent Prophets (Righteous men who held the highest spiritual office—much higher than the ground level institution of Papacy—and who submitted whole-heartedly to the will and service of God) who had wives and children. This proves three distinctive facts. Firstly, that all Prophets of God, including Christ, who preceded the Holy Prophet Mohammad (may peace and blessings of God be upon them all) had wives and children. Secondly, that marriage is no barter to the attainment of purity and righteousness and thirdly, that the law of celibacy enjoys no divine support.

We therefore take this opportunity to invite Father Rwampigi along with those in similar circumstances to pursue further their wise decision by embarking upon a careful study of Islam by scrutinising the Holy Quran and many other relevant literature now available from any Ahmadiyya Mission. I am sure that such a move, if dictated by the urge to discover the truth, will not in any way end in vain.

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The

TAHRIK -I- JADID

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This Magazine also carries the gist of the Fridy Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

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The Faith of Reason, not Dogma

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MR. M. A. K. GHAURI

A religion based on mere dogma has little attraction for a wiseman who prefers to accept precepts and canon-laws based on logic and sound reasoning. Almost all the religions of the world are based on dogmas. Their basic Books, revealed or otherwise, do not give reasons in support of their injunctions. Islam is the only religion which advocates its laws and commandments on the strength of sound reason, and wisdom—not dogma. There is not a single command that has not been based on logic. It explains the aim, the why and wherefor of each and every commandment. That is why all those who believe in Islam find their minds at rest and their hearts at ease in the fact that they have not accepted mere dogmas but sound reasoning. They do not obey the cemmandments simply because the command is there to obey. Nay! they know the reason why they must obey and follow the law. They know that each commandment is pregnant with individual and collective benefits.

It must be borne in mind that the Holy Quran does not simply instruct the Holy Prophet to convey to his followers a certain command. But it also explains its philosophy and usefulness. For instance it says, "*Allah has sent down to the Book and wisdom and has taught thee what thou knowest not, and great is Allah's grace on thee.*" *(4 : 114)*

The Quran further explains that the philosophy and the understanding of these injunctions has not been revealed to the Holy Prophet for his personal benefit only but for the purpose that he may teach these things to his followers. It says, "*Verily Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them his signs, and purifies them and teaches them the Book and wisdom; and, before that, they were surely in manifest error.*" *(3 : 165)*

Islam has superiority over all other religions in the fact that it explains the why and wherefor of its teachings, and its followers feel contented and cheerful in their minds because they are not following mere dogmas. The wisdom and philosophy is explained not in respect of a few particular commands, but every command and every law is explained. It is not possible to mention the explanation of each and every command of the Holy Quran in this short article. We, however, give here a few of the commandments together with their explantions and basic reasons.

Allah has commanded the Holy Prophet in the following words :— "*Take alms out of their wealth, So thou mayest cleanse them and purify them thereby. And pray for them; Thy prayer is indeed a source of tranquility for them. And Allah is All-Hearing and All-Knowing.*" *(9 : 103)*

In these verses God has first commanded the Holy Prophet to levy the Zakat tax upon the Muslims. Then He explains the object and also the benefit that shall accrue to the Believers in lieu of the said tax. He says that you may 'cleanse' them. This shows that the first aim is to cleanse the believers. This is done

by paying out the dues of other men. Wealth is acquired by the combined efforts of many persons who have share in the profits and the gains accrued. In every project there are a number of persons who pool their means and assets in the venture. There are some who bring the capital, there are others who come forward to offer their physical labour and there are those who contribute their skill and brains. The project is so organised that those who provide the finances have the control of the venture. They pay all the wages due to the skilled and unskilled labour and the administration according to what has been mutually agreed. The capitalist then claims to have all the profits accrued from the venture. The Holy Quran teaches that even after paying all the mutually agreed wages there still remains something for which the workers have not been paid. For instance the capitalist works a mine. He pays all the mutually agreed wages and salaries. But something still remains unpaid. According to the Holy Quran the whole nation is the joint owner of the mine. It says, "*He it is who created for you all that is in the earth*." (2 : 30)

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All the treasures of the earth have been created for the benefit of the entire human race. Therefore, if the capitalist did pay the agreed wages to the labour, their share in the ownership of the mine itself still remains unpaid. And if the capitalist, in lieu of this share, did pay out of the profits something extra to the labour that actually worked in the mine, there shall be many more whose share still remains unpaid. What about the remaining members of the nation who did not work as labour in the said mine? The Holy Quran, therefore, commands that a fixed tax be levied on the wealthy which the Government must spend for the welfare of the whole nation.

Similarly a landholder who tills his land and earns the fruit of his labour from what his fields have yielded. He also owes a share to the nation who jointly hold, from Allah, the title to the ownership of the said land. The Government, therefore, is perfectly justified in levying a certain tax for the benefit of the whole nation. Under the Islamic law the tiller of the land pays his tithe and the landlord pays the Zakat-tax. The same is the case of a businessman who makes his profits from business or industry. His business thrives only because there is peace in the country. These peaceful conditions are provided by the combined efforts of the nation and the Government. It would, therefore, be quite correct that the Government should exact a certain tax from which the whole nation shall accrue benefit. By paying the due taxes, the landlord, the industrialist, the businessman and the capitalist gets his profits and gains duly cleansed. In this verse the word 'purify' has been used after 'cleanse'. According to the Arabic dictionary the word 'tazkiya' also means progress. This verse, therefore, means that you should levy tax in order to 'cleanse' the heart of the giver and 'purify' his gains to clear the way for the progress of the nation and the country. The Zakat tax, therefore, is not only the fulfilment of the law of God but is also the means of giving the rights that are due to the entire nation.

The Holy Quran gives guidance in the matter of the expenditure of the Zakat also, and explains how these revenues must be utilised for the welfare and for the benefit of the country and the nation. If the revenue is not spent as specified by the Holy Quran, the whole nation is bound to suffer greatly. It says: "*The alms are only for the poor and the*

needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of the slaves, and for those in debt and for the cause of Allah, and for the wayfarer—an ordinance from Allah. And Allah is All-Knowing, Wise." (9 : 60)

Revenues from Zakat can only be spent under the following eight heads :

1. The Poor.
2. The Needy.
3. The staff employed in this connection.
4. For those whose hearts are to be reconciled.
5. The freeing of slaves or those who are involved in dire difficulties.
6. For the assistance of those who get involved into serious financial difficulties for no fault of their own.
7. The Cause of Allah—seeking the pleasure of Allah.
8. For the Way-Farer.

The section of the community which has the priority of consideration when spending the Zakaat revenue, is the 'poor'. Those who are wholly or partly unable to earn their living and stand in need of assistance from others. Under this catagory shall come the cripple, the unables, the orphans and the widows. The responsibility for all these lies on the entire nation and if they are not taken care of' the whole nation is debased and degraded in the eyes of sister-nation. Allah has, therefore laid down the rule under which these deserving members of the community are properly looked after.

Although the word 'poor' comes first in the verse of the Quran, it does not necessarily mean that they enjoy priority under all circumstances irrespective of some dire need of the nation. It only means that under the ordinary circumstances the poor should be given priority. But circumstances may change under which the freedom or even the existence of the nation is threatened. In such circumstances, even the poor will have to undergo hardship and make a sacrifice for the nation and everyone shall have to contribute his share for the common cause. The Holy Prophet also used to call the rich and the poor alike for the Holy Wars and the poor were not given any financial assistance. It, therefore, becomes quite clear that at the time of a national danger or a dire necessity, even the poor are called upon to do their bit. The priority given above to the poor is not inexorable but customary.

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Next in order come the 'needy' in the said verse. According to the dictionary the words 'faqir' and 'miskin' carry, more or less the same meanings. The difference between the two is that 'miskin' or the needy does not come out to beg openly. The Holy Prophet has made the difference quite clear. He said, "The needy is one who confines himself to his own house and does not expose his poverty by going out begging. It is his friends and neighbours who judge his condition through private sources of information."

Although the words 'poor' and 'needy' are synonymous, the wisdom in using them both lies in the fact that it is the duty of the Muslim State that they should not only look after the 'poor' people but make a special effort to locate and assist those who do not advertise their poverty and are shy in seeking assistance.

The third 'Head of expenditure is the salary of the staff and the cost of maintaining the establishment that deals with this department. Under this 'Head' are also included a part of the expenses incurred for the army.

Because peace could not be maintained in the country without an army. If there is no peace there would be little business and farming. People cannot go after their pursuits with safety and peace of mind. The country cannot prosper.

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Under the 'Head'—'Those whose hearts are to be reconciled'-come those people who are favourably inclined towards Islam and the Islamic State. But because they reside in some non-Islamic country, it would be lawful to give them financial assistance for migration. In case conditions do not favour migration, they may be given assistance while they are living in a foreign hostile country. Then there would be those who have accepted Islam or are very near doing it, but they fear losing their jobs or means of subsistence if they openly proclaim their change of faith. Such person could also receive assistance from Zakat funds. But it must be made quite clear that it is certainly unlawful to offer financial assistance on the condition that the recepient shall join the fold of Islam.

'The Freeing of the Slave' is the fifth 'Head' of expenditure. It would be perfectly lawful to use Zakat funds to purchase freedom of slaves. At the inception of Islam, buying and selling slaves was a common practice. Islam advocated the abolishing of this abominable system. According to Islam, buying and selling of slaves like cattle is strictly prohibited. But if a tyrant nation attacked its neighbour and occupied it with force, it should be the duty of the Muslim States to come to the aid of the oppressed nation. Similarly if any person be involved in a debt which he, owing to adverse circumstances or other plausible reasons, is unable to pay, he could seek assistance from the Zakat fund so that he may be released from the clutches of the over-exacting creditor.

Under the sixth 'Head' come those who get entangled into financial difficulties for no fault of their own. For instance a certain person stood security for his friend and the friend died unfortunately or absconded, the poor man became liable to pay the penalty. Or if a certain business-man or a firm whose existence is a source of credit to the country, undergoes some heavy losses and is about to fail, the Zakat funds could lawfully come to their aid.

The seventh 'Head' is that of 'The Cause of Allah'. This Head includes all expenses incurred with the administration, stability and solidarity of the nation. The army, the educational system, roads, bridges and hospitals and other public utility works, all come under this 'Head'. The first six 'Heads' mentioned above deal with individual cases. But works under this 'Head' are of national importance and for the benefit of the community as a whole. Since these works are of diverse nature, no details were considered necessary and each and every case is to be considered on its own merits.

The eighth 'Head' is that of the 'Way-farer'. To give assistance and to provide facilities for travellers is an important duty of a Muslim State. To maintain good roads in the country and to provide reasonably good accommodation for travellers and providing facilities for all types of information usually useful for travellers and to print literature to attract visitors to the country so that the non-Muslim peoples become acquainted with Muslim States and thus acquire first hand knowledge about Islam and the Muslims. This causes a natural flow of foreign wealth into the country which will increase national income and establish its

prestige in other countries.

A careful study of the above points will bring the reader to the conclusion that the Holy Quran has not only given the command to pay the Zakat-tax as a mere dogma, but has also explained the underlying wisdom of the said command and has explained that if the nation obeyed the injunction faithfully, they shall derive immense benefit from it.

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Fasting

Another precept of Islam is about fasting. The Holy Quran says, "O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous." (2 : 184)

Fasts for one whole month of Ramadhan have been prescribed for the believers and with it is explained the philosophy and the wisdom of this injunction. The Holy Quran explains that this command does not simply order you to remain hungry and thirsty for one whole month, but also explains that this injunction has many benefits for those who will obey, and for the entire nation as well. It is explained that this command has been ordained "so that you may become righteous". The word 'righteous' has been used in the Holy Quran in the following meanings :—

(1) To be protected from distress. (2) To evade sins and (3) to acquire spiritual advancement. Therefore by using this word here the Holy Quran has pointed out the threefold wisdom.

It would, at first glance, appear very strange that fasting would protect one from distress. Everyone knows that fasting in itself is the cause of distress as one has to go without food and drink for the whole day. But if you look at it deeply you shall realise that fasting provides two good lessons. The first is that the well-to-do people, who do not have to worry about their daily food and are used to eating dainty dishes throughout the whole year, get practical experience of the pangs of hunger and, therefore, may understand the distress of those who are poor and often go without food. In this way the rich begin to sympathise with the poor which leads to national harmony and progress. The protection of the individual is indeed the protection of the whole nation.

The second lesson is that Islam does not like its followers to be lazy and indolent but exhorts them to inculcate the habits of hard work and industry. All those who follow this injunction faithfully would never fall a prey to easy-living which always leads the nation to destruction and ruin.

Fasting indeed serves as a shield against sin. And sin is man's leaning towords unlawful physical pleasures. When a person becomes addicted to a certain habit he finds it very difficult to leave it. But he who has the strength and will power to abstain for one whole month can never become a slave to his habit, with a little more will-power and determination he could give up his undesired habits and suppress the urge to sin. Fasting is, indeed, a sure way of fighting temptations.

Another great benefit of fasting is that during the month of Ramadhan, it is incumbent upon the believers to eat mid-night meals. One can, therefore, easily form the habit of mid-night prayers which are the sure means of achieving spiritual advancement. When anyone, to seek the pleasure of his Lord, forsakes his rest and sleep during the night and offers humble prayers to his Lord, who is Most Merciful, also reciprocates and strengthens his soul.

Another benefit, as stated in the Quran, is, "You may exalt Allah for his having guided you and that you may be grateful" (2 : 186). Fasting is enjoined upon the believer so that he may glorify his Creator for having guided him to the right path and that he may develop the habit of being grateful. During the days of fasting one does not have to prepare food, he can easily find time to turn to his Lord for prayers. All those who fast during the month of Ramadhan feel inclined to be grateful to their Lord for He had, in the previous eleven months provided them with sustenance.

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The Hajj

The Hajj is another important tenet of Islam. Its wisdom resembles that of fasting. For the love of his Lord and Creator the believer has to leave his dear relatives and friends and to go to a distant foreign land and face all the hardships of the arduous long journey. Hajj provides an excellent opportunity for Muslims of different countries all over the world to meet and discuss international problems and to form mutual brotherly ties of solidarity. The Hajj pilgrimage also calls to mind the unparalleled sacrifice made by Abraham for the love of his Lord when under the Divine command he left his son Ishmael and his wife Hagar in the wilderness without making any provision for their sustenance.

The Hajj also enables the believers to see with their own eyes Allah's first House of worship made by men on earth. It also calls to mind how Allah blesses them with honour and glory and becomes a shield of protection for those who are prepared to be obedient and offer all that they possess for the service of their Lord. The pilgrim is strengthened in faith and devotion after the pilgrimage and feels in himself a spiritual affinity and relationship with those who have been, in the past and are in the present, attached to this most ancient house of worship and have been connected with each other with ties of love and remembrance of Allah.

In short, Islam has not simply commanded its adherents to follow certain injunctions and specified rules, but has also explained to them the usefulness and the benefits of those injunctions. Allah has not, in this respect, simply asserted His supremacy. If that had been the case the Muslims would not find readiness in their hearts to obey the commandments with cheerfulness and alacrity.

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If you have any suggestions for the English Section (what else would you like to have included in this Section) please do not hesitate to write to us.

THE MANAGING EDITOR

TAHRIK-I-JADID

RABWAH

CALIPHS ARE APPOINTED BY GOD

(A lecture delivered by Alhaj Sheikh Mubarak Ahmad, ex-Chief Missionary of East Africa Ahmadiyya Muslim Mission, at Rabwah on 14.3.72.)

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Ever since the creation of man Allah, in His infinite bounty has blessed mankind with His Messengers to guide it along the right path. And when a prophet of God passes away leaving his devoted followers in a state of grief and utter helplessness, He causes a deputy to step in his place with the object of carrying on the Divine work for which the messenger was sent. The faithful eagerly rally round his person, take the oath of allegiance to him, and resume under his guidance the work commenced by their mastet. In Islamic terminology such a head of the community is reverently called the Khalifa or Ameerul Momineen. A Khalifa or a caliph follows a caliph, each one succeeding his predecessor by election. The institution of caliphate is thus established and continues to function as long as the believers deserve it in the sight of God.

When the Holy Prophet, peace and blessings of God be upon him, passed away, his faithful followers were left terribly shaken and heartbroken. Then Allah caused them to choose Abu Bakr as their Head to succeed their Holy Master as his first Caliph. Their sorrow and grief was thereby considerably relieved and their peace of mind restored.

When the choice of Abu Bakr was made by the believers themselves, outwardly it would be considered that it were they who had made this choice to that office. And apparently all Caliphs are chosen in the same way i.e. by election, and not by any direct revelation The Holy Prophet, undoubtedly would not have emphasised revelation of God like His Prophets. But the truth is that the Hand of God works behind the election so that when the faithful cast their votes, their minds and their vision are taken possession of by Allah Who directs the course of their decision and their judgment on that issue.

So a Caliph's appointment is understood to be made by God Himself. That is why the Holy Prophet once exhorted the Muslims to render unconditional obedience to his caliphs after him as they did to him. (Musnad Ahmad bin Hambal, Vol. 4 P. 127).

The Holy Quran, however, bears out that when God ascribes to Himself, an act done by man, He causes it to happen in such an extraordinary manner that one has to concede that it was the work of God Himself and not of man. This phenomenon has been witnessed on many an occasion in the action of the Holy Prophet Mohammad, peace and blessings of Allah be upon him. In

the battle of Badr, for instance, when a small number of ill-equipped Muslims faced a powerful force of the Meccans three times their size, it is recorded that at a particular moment, the Holy Prophet took a handful of pebbles from the ground and threw them towards the enemy. The moment he did so, a fierce wind rose up and blew in the direction of the Meccans. The result was obvious. The oncoming gusts of sand mixed with small pebbles hit them in their faces, blinded their eyes and left them no alternative but to retire and flee from the battle field in utter helplessness and confusion. Thus the enemy suffered a crushing defeat at the hands of so few Muslims. The Holy Quran refers to this incident as follows :

> "And thou threwst not when thou threwst but it was God Who threw" (8 : 18)

The same phenomenon works when the righteous followers of a Prophet are engaged in electing a successor (Caliph) on his death, so that the decision at which they arrive on that occasion is in truth the decision of God Himself.

A Caliph thus elected is blessed with Divine assistance in a spectacular manner. He succeeds in promoting the cause of faith in the face of insurmountable difficulties and ruthless opposition launched by his critics and adversaries. That marks him out as a true Caliph of God—the one whom God Himself had appointed to that exalted office.

Still, there are people who look at things from a material point of view only spiritual values have little appeal to their reason. They have doubts in their minds about the true status of a Caliph and they try to create dissatisfaction among his followers. To allay the doubts and misgivings of such people, we must turn to the verdicts of God and the Holy Quran on the point as well as the teachings of the Holy Prophet, the example set by his holy companions on this question, the decision given by the Promised Messiah, the heavenly teacher of our times, and to the views expressed by the Successors of both the Holy Prophet and the Promised Messiah on this issue. If all of these sources are agreed that Caliphs are appointed by God, then all doubts should vanish and the matter will be settled fully and conclusively.

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Verdict of the Holy Quran

At the dawn of the creation Allah made the proclamation that He was going to appoint Caliphs on earth and once a Caliph was installed all men, even the angels, would have to bow before him. God says :—

> "Listen O men ! I, Almighty God am the Maker of Caliph on the earth".

History bears witness that only those Caliphates got firmly established and the cause of faith flourished only under those ones who were made Caliphs by God. For the followers of the Holy Prophet, peace and blessings of Allah be upon him, God promulgated the following law :

> "Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made Successors from among those who were before them". (Quran 24 : 56)

Thus we see that it is a clear and positive Divine law that Caliphs are appointed by none other than God and it is He Who would establish the iustitution of the successorship

for the followers of Islam, and that He will choose for that office, only that man whom He would find fit and proper in every respect.

Then God specifies the purpose for which Calips would be designated. He says :

> "And that He will surely establish for them their religion which He has chosen for them ; and that He will surely give them in exchange security and peace after their fear". (24 : 56)

History tells that at the death of the Holy Prophet, Abu Bakr was chosen Caliph by an assembly of the Companions. But God says that despite Abu Bakr's election having come about as a result of believers' deliberations, actually it was He Who had placed him in that position, and all Muslims have held without a division that the first fulfilment of the Divine promise made in the above Quranic verse, took place in the person of Abu Bakr whom, according to this verse, God made the first Caliph of the Holy Prophet. It is further stated in the above Quranic promise that God would always choose a caliph from among the righteous believers under whom He would bless the cause of faith to flourish and prosper and be established on firm roots. The Promised Messiah has also supported the same belief. He says in one of his books :

"Then Almighty God demonstrated for the second time, the manifestation of His power, by installing Abu Bakr as Caliph and saved Islam from the brink of disintegration in fulfilment of His promise that 'He would surely establish for them their religion which He had chosen for them and would surely give them in exchange security and peace after their fear." (Alwasiyyat page 6).

Thus we see that in the Holy Quran God has ascribed the act of making a Caliph to Himself, be that Caliph a prophe: or a non-prophet.

The Holy Prophet's Traditions on Khilafat

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Now we turn to what the Holy Prophet Mohammad, peace and blessings of God be upon him, has ruled in this matter.

1. Hazrat A'isha, the pious and highly enlightened wife of the Holy Prophet, about whom the Holy Prophet once said that a half of the knowledge of religion could be learnt from her, is reported to have said that once the Holy Prophet talked to her as follows :

> "I had made up my mind to call Abu Bakr and hand over to him my written will that he would be my Successor in order to rule out the possibilities of any one else laying claim to succession on my death. But then I abandoned that idea in the hope that God almighty will admit and accept the successorship of none else but Abu Bakr, nor will the community of the faithful accept the caliphate of any one else besides him".
>
> (Bukhari, Kitabul-Ahkam, Chapter: Alistikhlaf)

This tradition shows that the Holy Prophet gave up the intention of naming Abu Bakr as his caliph after him because he knew that Caliphs were appointed by God and that He Himself would cause the believers to accept none else as their Head besides Abu Bakr, for the believers would do nothing that goes against the Will of God. And we have seen that what happened

was the same as God had willed.

2. The second tradition is reported by Hafsa, a very intelligent daughter of Omar and wife of the Holy Prophet. She reported as follows :

"Once the Holy Prophet told me that Abu Bakr was going to succeed him as his first Caliph and then will my father succeed Abu Bakr. I said : 'How have you come to know of this?' The Holy Prophet replied : 'The All-knowing, the All-aware God has informed me.'"

The above tradition is quoted from the famous commentary of the Sheites named Qumi.

These sayings of the Holy Prophet make it clear that Caliphs are chosen by God Almighty and that He had revealed to him beforehand as to who would succeed him first and who next.

3. To Othman the third Caliph, a most distinguished and vulnerable Companion, the Holy Prophet is reported to have said : "Surely Allah will invest thee with a shirt. Beware, never permit it to be removed from thy body when the hypocrites would try to do so." (Musnad Ahmad bin Hambal)

This tradition points out that it was the mantle of Caliphate which the Holy Prophet had termed as shirt for Othman. The way this prediction saw its fulfilment in every detail in the life of Hazrat Othman, fills one with amazement.

God installed Othman as the third Caliph. A party of hypocrites tried their utmost to divest him of that honour ; but the chosen Caliph of God refused to part with that heavenly garment. He retained it at the cost of his life and complied with what his Holy Master had advised him.

It is clear from the above traditions that the Holy Prophet thought that the choice of a Caliph was the prerogative of God who raises to this position whomsoever He considers fit and proper.

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Opinion of the Holy Prophet's Successors

1. History has testified that all the successors of the Holy Prophet were unanimous in the belief that Caliphs are chosen by God. Hazrat Abu Bakr said :

"God has appointed me Caliph over you in order that thereby unity amongst you might be established on the basis of love and brotherhood and also that the cause of your faith may triumph". (Da'-era-tul Ma'arif, Egyptian Edition VI. 3 page 758)

Now, Abu Bakr knew that the companions of the Holy Prophet had sworn allegiance to him after they had met together for a discussion on the question of successorship over which a debate had also taken place. Still, Abu Bakr, the most trusted and affectionate associate of his holy Master the man who excelled everybody else in the grasp of truths underlying the Word of God and sayings of the Holy Prophet, makes the announcement :

> *"God has appointed me Caliph over you."*
>
> Abu Bakr does not say : *"You have done me the favour of making me your Caliph".*

2. Let us now turn to what Omar the second successor thought about this issue. In one of his addresses to his people he is reported to have said :

> "Any one who wishes to ask for money, should approach me, because Allah has entrusted the nation's treasury into my custo-

dy by choosing me as His Caliph and has thus given me the authority over its disposal and distribution".

(Biography of Omar bin Alkhattab, page 87)

This pronouncement of Omar shows that he was convinced in his mind that God and not men, had made him Caliph. No doubt, outwardly his appointment had taken place through the agency of men, but Hazrat Omar had the conviction that God had installed him as Caliph and not men.

3. Othman's belief was also the same. He says :

"Then God made Abu Bakr Caliph and God is my witness that I obeyed him with utmost sincerity. I could never dare to disobey him nor try to cheat him".

(Bukhari, Chap. Migration to Habash)

Again we see that when the insurgents revolted aginst his caliphate and demanded him to step aside, this chosen one of God rejected this demand with all the force at his command saying that he would never permit to be divested of the robe of successorship weich God Almighty had bestowed on him." (Tabri, Vol. 5, 121).

Now, if Othman had not the conviction that Caliphs were appointed by God, what made him defy such a furious crowd of his blood thirsty opponents. He told them that God had put him in that office and that he would never relinquish it come what might.

The Promised Messiah's Decision

The Promised Messiah whom God has sent in our times as a judge and arbiter for all disputes concerning religion, has also ruled that Caliphs are made not by men but by God alone.

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It is related that once a question was put to him as to why the Holy Prophet did not deem fit to name his successor in his own life time. The Promised Messiah answered it as follows :

"Why did the Holy Prophet not name his Successor ? The secret of his refraining from doing so is that he was fully aware that Allah Himself would appoint his Successor, for it is the work of God and the choice of God is flawless in every respect. So God chose Abu Bakr as the first Caliph and it was he who had accepted the truth first of all."

Alhakam—14th April, 1906.)

In another writing of his the Promised Messiah has further clarified this point. He writes :

"Hence listen, O my dear ones : When it is the established Divine practice to demonstrate the manifestation of His power two times, in order to destroy two pleasures of the opponents, it cannot be that God might depart from this established practice of His. Hence be not disheartened with what I have told you nor be distressed and grieved because you have got to witness the second manifestation also, which is bound to come and its coming is good for yeu, because after it has come it will stay with you permanently and will last till the end of time. And that second manifestation will not come as long as I do not go. But when I will go, then God will display His se-

cond manifestation for you which will be with you for ever."
(Alwasıyyat page 7.)

From the above quotation it appears that by the second manifestation the Promised Messiah meant the institution of Successorship (Khilafat), for in the same book, he has further written as follows :

"As the Holy Prophet's death was deemed untimely, many of the fresh and illiterate converts from the neighbouring villages of Meeca forsook Islam and the devoted companions also upset with grief. Then God sent forth second manifestation by installing Abu Bakr the truthful, in place of their departed Master."
Alwasiyyat page 6.)

Here the Promised Messiah has very clearly called Abu Bakr's caliphate as the second manifestation of Divine glory. This shows that according to the Promised Messiah, the second manifestation in Quranic terminology is a Prophet's successorship. Further, the Promised Messiah in the above statement has ruled that it is Almighty's own right to initiate the second manifestation or the caliphate which comes after the Prophet has passed away and not before that.

The Promised Messiah clarified this point still further by declaring that he symbolized the Might and Glory of God and many other manifestations of Divine glory were due to follow him after his death. His actual words are :

"I am God's glory personified and after me some other personalities will come who will represent the second manifestation of God's power and might. You should therefore wait and keep on praying together for the second demonstration of Allah's Glory so that it descends from heaven for you to bring home to you how Mighty is your God."
(Alwasiyyat page 8)

Promised Messiah's Caliph's Views

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Now we turn to the guidance by the Successors of the Promised Messiah, peace be on him, on this point. Let us first of all see what Maulana Nurud-Din, the first Caliph, said on this subject Here we have what he said in this eonnection on different occasions :

1. I have told you again and shown it to you from the Holy Quran that making a Caliph is not the work of man. It is the work of God alone. Who made Adam a Caliph ? God Almighty. God says : 'I I am going to install a Caliph in the land'." (Badr 4.7.1912.)

2. "Successorship is not a commodity like a bottle of cold drink to be had from a soda water shop. You will gain nothing from entering into such a discussion. None is going to make any one from you a Caliph, nor can any one become Caliph while I live, and when I will die, he whom God chooses will be set up in my place . . . . "

"You have shown allegiance to me. It does not behove you to be dreaming of my successorship. God has made me His Caliph and now I am not going to step aside at your behest nor has anyone power to depose me. But if you persist, then don't forget

that I have also my 'Khalids-bin-Walid' who will punish you like apostates." (Speech delivered in the Ahmadiyya Buildings at Lahore, reported in the Badr of 4.7.1912.)

3. And again he said :
"I call to witness my God that I have been made Caliph by Him exactly as He made Adam, Abu Bakr and Omar". (The Badr. 4.7.1912)

4. On another occasion, addressing those who were reported to have said that they had chosen him as their Caliph, Hazrat Maulana Nurud-Din, the first Caliph of the Promised Messiah, said :

> "If I have been a Caliph, it is God Who has placed me in that office and He has done so for reasons best known to Him. A God made Caliph can be deposed by no earthly power. If God likes to depose me, He will cause me to die. You had better leave this matter to God. You have no authority to remove a Caliph from his office. He who says 'we have made you our Caliph' is a liar". (The Al-Hakam 2-1-1914).

5. Once again he said :
"Caliphs are made by God, and God alone will choose next Caliph to succeed me at death". (The Paigham-i-Sulah, 24.2.1914.)

It may be noted that Hazrat Maulana Nurud-Din, the First Caliph of the Promised Messiah, had a group of people among his followers, who conspired in secret to compromise the authority of the Caliph, so as to bring him down to the level of an elected president where decisions are governed by the majority of votes ; and so can be removed from office by the will of the majority. This is not permissible in Islam. A Muslim Caliph, being deputy and representative of God, remains in office for life and under Heavenly guidance with which he is blessed, his authority over his devoted followers, is absolute and unconditional. He is required to hold consultations with his servants on all important matters, but the final decision rests in his own hands and the same is enforced.

So, in order to crush that element which defied his authority and was quietly spreading dis-satisfaction and mischief in the community, the First Caliph, exposed their nefarious activities and had, from time to time, admonished them. The above are quotations from such talks of his. But those people did not mend their ways and at the death of the first Caliph, refused to owe allegiance to the Second Caliph. Hazrat Mirza Bashirud Din Mahmud Ahmad. They seceded from the Movement, quit Qadian, its Headquarters founded by Hazrat Ahmad, the Promised Messiah, and formed a faction of their own at Lahore.

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Verdict of the Promised Messiah's Second Caliph

I would now quote a sworn statement of Hazrat Mirza Bashir-ud Din Mahmud Ahmad, the second Successor of the Promised Messiah which clears all doubts about this question and enlightens us that the true Caliph not only enjoys outstanding heavenly assistance and support in the execution of his mission, but also those who rise against him end up in disgrace and ignominy. In one of his letters the Second Caliph wrote :

> "I swear by God Who is the Owner of my life and Who is the sole Dispenser of forgiveness and punishment and honour and disgrace, that

I am a Caliph by Almighty's appointment and that those who stand against me and invite me to enter into a duel of invocation of Heavenly curse for the liar, are contravening His will and His Law. Now, if I am wrong on this point and am trying to mislead others then I say, 'O God ! show a sign from Heaven to establish as to who is right and who is wrong'."

(Letter dated 21.10.1927)

It is a well known fact that those who had fomented mischief against the caliphate of the Promised Messiah, and had concocted and spread false accusations against the sacred person of this great Caliph, ultimately fell into depth of disgrace and all their opposition was wiped out. The true Caliph of God on the other hand was blessed with Divine Grace so that a mighty ever-expanding organisation for the propagation of truth and Islam throughout the world was firmly established by his efforts and under his guidance.

Opinion of Prominent Muslim Divines

Various distinguished divines and scholars of Islam were also of the opinion that a Caliph is appointed by God, even though outwardly men choose him, but their minds are directed by God to pick up this man who is God's Own choice. The following statesments of Shah Wali Ullah, of Delhi, a Muhaddis, supports this view :

> "The Quranic verse 'Layastakhlifannahum....." i.e. God promises that He will make Caliphs out of them, means that God makes the appointment of Caliphs i.e. when He thinks that deputy of His is needed to reform mankind He directs the minds of men to choose the man whom He wishes to be their Caliph."
>
> (Izaltul Khifaa An Khilfatil-Khulafa, Vol. 1, page 9.)

All the above references lead us to the conclusion that the person, who is chosen as a Caliph represents in his person the second manifestation of Divine glory and God Himself installs him in that office. None else can dare step on this throne at his own will. The Promised Messiah's second successor who was also the Promised Reformer has very explicitly brought out this point. He writes

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> "Never forget that a Caliph is made by God and anyone who says that a Caliph is made by men, is a liar. The First Caliph of the Promised Messiah laid great stress on this point to drive home that Caliphs are chosen by God and not by men. When we ponder over the Holy Quran we find that nowhere in the Word of God the appointment of Caliphs has been ascribed to men. Caliphs of every category mentioned in the Quranic text are described to have been installed by God Himself." (Who can stop the work of God, page 3.)

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A Divine Scheme

MAULANA M. I. MUNIR

Secretary, Majlis Nusrat Jah'an, Rabwah

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THE announcement of NUSRAT JAHAN LEAP FORWARD PROGRAMME was one of the sweet fruits of the Historical tour of West Africa in 1970, by Hazrat Khalifatul Masih III.

Under this programme during short period of 2 years 16 Ahmadiyya Hospitals and 13 Ahmadiyya Secondary Schools have been established in West Africa.

How others look at these activities?. We reproduce a few opinions.

SIERRALEON

Contribution to Nation Building

On the occasion of the Opening ceremony of the Ahmadiyya School and Health Centre at Rokupr, Sierra-Leone, HON : S.A. KABE said, "Today is indeed a wonderful day, and is all the more wonderful because, we have waited this day with impatience. I am particularly happy because today's ceremony marks a very important milestone in the educational development of our country, especially Kambia District. Today we have with us here representatives of Ahmadiyya Mission who have helped to make this occasion a reality. I must express on behalf of my people of Kambia Central Constituency, our gratitude to this Mission for their invaluable *contribution to our nation building.*"

Victory of Islam is Nigh

On 4th December, 1971, at the inauguration of Health Centre and Ahmadiyya Secondary School at Rokupr, Sierra Leone, Honourable Bangali Mansary, the Resident Minister Northern Province, paid tributes to Ahmadiyya Community and said: "I am happy to say that Government is highly appreciative of the services rendered by the Mission in both Medical and Educational spheres. Distinguished guests, ladies and gentlemen! from the foregoing it is quite obvious that the Educational achievements by the Ahmadiyya Mission in Sierra Leone within such a short space of time, is a clear indication that *victory of Islam is nigh.*"

Selfless Services

On 6tn July 1971, at inauguration of Ahmadiyya Nusrat Jahan Clinic, Boajibu, Sierra Leone, Hon : Mr. Foray, Ministery of Health said : He was particularly grateful to note that the *selfless services* of the Movement had in fact been extended to the National Medical and Health Development Programme.

(*Daily Mail*, 6th July 1971)

Beneficial Projects

At the opening of the Ahmadiyya

Health Centre, Joru, Sierra Leone, the Resident Minister Eastern Province, Mr. Frank Anthony, expressed Government's appreciation to the Ahmadiyya Mission for the bringing home to their people one of the most *beneficial Projects* in the nation's development. He noted that when the clinic would be finally developed into a full fledged hospital, it would serve the health needs of people in all the chiefdoms around Joru.

(Radio Sierra Leone, 11-6-1971)

Congratulations

H. E Mr. S. Stevens, President of Sierra Leone visited the Ahmadiyya Secondary School, Bo, Sierra Leone. On 2nd December, 1971, the following report was broadcast from the Radio Sierra Leone. "At the Ahmadiyya Secondary School Dr. Stevens *congratulated* the Ahmadiyya Movement for the assistance they are rendering to the educational development of the nation and the new venture they had undertaken to provide hospitals and Health Clinics in the remote parts of the Country."

GAMBIA

Social Services

Honourable Al-Haji Mr. Garba Jahimpa Minister of Health—Education and Social Welfare of Gambia said ;

"We are very grateful, in particular my humbleself who happen to be Minister of Education, Health and Social Welfare at the time when the Honourable Hazrat visited my country I am proud to say as a result of that great visit we are benefiting immensely in our *social service*. There are doctors operating not only at Kaur, but also at Salikene, Gunjur, Kwinella and at Bathurst, not very far away from where I live in city. All these are blessings showered on the Gambia Muslims by the great minds and tolerance and perserevence and kindness of the Ahmadiyya Muslims. We shall remain grateful for this medical services to the poor, the middle class and the rich also. Thousands of pounds will be spent in this country by the Ahmadiyya Mission. This is Islam in reality.

Inroads in Medical Field

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"What has for long been a dream will soon become a reality and The Gambia will be one up in the number of urgently needed secondary schools. Ever since the Ahmadiyya Movement entered this country it has been exploring all possibilities for the establishment of schools, specially boarding schools, in conformity with its evangelical mission. Already it has made commendable *inroads in our Medical field*.

7 Doctors and a dentist are attending our people in places where such facilities have never existed before. We understand that these manifestations are just the beginning of the good intentions of this organisation. May all its efforts be crowned with success." (The Gambia Outlook, Bathurst, Friday 30th July, 71).

GHANA

Dedicated Service

His Excellency S. A. Moid Pakistani High Commissioner for Ghana was highly impressed by the dedicated services being performed by Dr. Syed Ghulam Mujtaba, defying all the odds and handicaps in the early stage of the establishment of his Hospital.

Contribution

President of Republic of Ghana received the Ahmadiyya delegation and said: "We can say how grateful we are that you have found it necessary to make your *contribution* to the advancement of this country."

(Guidance, Oct. Nov, 1971).

Better Understanding

On 28th November, 1971 at the official opening of Ahmadiyya hospital Agono, Swedru, Ghana, H. E. S. A. Moid, the Pakistani High Commisioner in Ghana admired the Ahmadiyya Community. A report says :-

"In conclusion he paid tributes to Ahmadiyya Community for having brought *better understanding* between the people of the two countries through their dedicated and selfless services. The Chairman in his remaks observed that revival of Islam in Ghana was mainly due to the missionary efforts of Ahmadiyya Movement and Swedru which hitherto was considered a Christian town now boasted a considerable population of Muslims".

NIGERIA

A Muslim Organisation

Alhaji Ibrahim Gusau, Commissioner for Education, was speaking at the opening ceremony of Fazl-e-Umar Ahmadiyya Secondary School Gusau, Nigeria. He said that this was the first time a *Muslim Organisation* has come forward to participate in the state's educational development programme. He commended the efforts of the Ahmadiyya Mission and promised his Ministry's full co-operation and support.

A year later, on 22nd March 1972, on the occasion of the laying of the Foundation Stone of the same school the Commissioner for Education said:

"Ladies and gentlemen, I am very pleased to be here this afternoon to perform the ceremony of the laying of the foundation stone at the building of Fazl-e-Umar Secondary school Gusau. I would like to thank you, Principal for your address of welcome and I am pleased to note your assurance and pledges on the work of this school. I am also pleased to further evidence of the continued growth of education in this State."

Contribution

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The Ahmadiyya Muslim Mission of Nigeria has opened a health clinic in Bukuru as part of its plan to build 16 institutions of learning and ten medical centres. In his address, the Benue Plateau State commissioner for Health Mr. Smith Inji Shama, who performed the official opening of the clinic, expressed his gratitude to the Ahmadiyya mission for their *contribution* to the development of the state in particular, and the country as a whole. He added that it was his Ministry's intention to give full assistance to all private medical establishments in their efforts to meet the growing medical need of people.

(New Nigeria, 12.2.72.)

(*Continued from page 4*)

perhaps the effects of Hazrat Mirza Nasir Ahmad's brilliant and moving speeches on Africa and Africans since his return from the historic tour can be better seen and felt in Pakistan.

Most surprising is the fact that not only grown ups but even little children are full of respect, to the point of reverence, for every African, and are fired with the spirit to serve Africa some day. Little Shuaib impressed me as one who had got the message in the Khalifatul Masih's speeches.

That is why I told him; May your wish be fulfilled."

MISSION ACTIVITIES

The following news item was broadcast from the Sierra Leone Broadcasting Station.

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The Amir and Missionary in charge of the Ahmadiyya Mission in Sierra Leone, Maulvi B. A. Shams, today disclosed his Mission's intention to expand educational, medical and religious facilities in Sierra Leone.

Maulvi Shams, who was speaking to our Reporter this morning said that the Ahmadiyya Mission in its move to advance medical facilities in the country has already opened medical centres at Joru, Boajibu, Massingbi and Rokupr and added that on the educational field, the Ahmadiyya Mission has also contributed in opening Secondary Schools.

He hoped that more medical personnel and educationists will soon be sent from Pakistan to work in the country.

On the religious side of their activities, Maulvi Shams said that translation of the Holy Quran is their new programme, so that the people of this country could be able to read and understand the Holy Quran better.

He recalled his recent meeting with the Vice-President, Mr. S. I. Koroma, when he commended the work of the Ahmadiyya Mission in Sierra leone.

Maulvi Shams reiterated that the aim of his Mission is to expand the spread of Islam in the country, noting that million copies of the Holy Quran will be published shortly and sent everywhere in Sierra Leone. This, he said, will help the people to know more about their religion.

He urged all Muslims to uphold the teachings of Islam, even after the Ramadan Celebrations.

He recalled the visit of the Supreme Head of the Ahmadiyya Muslim Mission to Sierra Leone, Mr. Mirza Nasir Ahmad whose aim was to have first hand knowledge of the people of this country and see the progress of Islam in Sierra Leone. He observed that the programme on educational and medical advancement presented to Government after his visit has already started bearing fruits.

Later today, the Amir pointed out the need for Muslims to raise their morals and standard of sacrifices. He added that when these are done, the promises of the help of Allah and of the throngs of men entering the Islamic faith would become a reality.

Maulvi Shams who was this afternoon preaching at Friday prayers at the Ahmadiyya Mosque, Goree Street in Freetown said that the day this happens it would be a day of rejoicing. He said that on that day the oneness and Majesty of God would have become manifest again.

The Imam said that our sacrifices of today must be similar to those of the followers of Prophet Mohammad otherwise we cannot have the doors of progress and prosperity opened to us.

He observed that the original face of Islam with its beauty which had been at a low ebb, is again showing itself all over the world and therefore emphasised that Muslims must raise their morals for the promise of God to come true.

Islam, he said, will enter a new

life, fresh and vigorous such as it has enjoyed once before and therefore called for self-denial, brotherliness and warned all to desist from selfish desires.

The Imam said that the success and prosperity which Islam was able to achieve was through the light and wisdom of its teachings.

He said that according to what had been said in the Quran, the Promised Messiah had come to initiate the Islamic renaissance and that his followers have been assigned the duty of explaining to the whole world the meaning of Islamic beliefs and ordinances.

This, he added, is the duty of the Jamaat Ahmadiyya to reinstal Islam with all its old power and appeal in the minds of all men.

Holy Quran (translation)

The Holy Quran with a translation into English and its Original Arabic text is being made available to the public at give-away prices by the Ahmadiyya Mission in Sierra Leone, the Amir and Missionary in charge, Maulvi B. A. Shams said in Freetown at a Press Interview yesterday.

The Quran which was translated into English by a team of Maulvis at the Mission's Headquarters in Rabwah, Pakistan, is available in different sizes and will be sold to the public from Ahmadiyya Bookshop and Missionaries throughout the country.

Maulvi Shams said that this was part of the Mission's five-year development Programme. Books on Islamic Literature will also be made available to the public soon after release from the headquarters press.

He recalled the visit of the Supreme Head of the Ahmadiyya Mission, Mirza Nasir Ahmed to the country two years ago so as to get first hand knowledge of the people and the progress of the Islamic faith.

Mirza Ahmad, Maulvi Shams said, presented Educational and Medical Programmes to the Government.

He said that four Medical centres in Joru, Boajibu, Rokupr and Masingbi, have been supplied with the Mission's Medical personnel, drugs and equipments

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A secondary school, Maulvi Shams said, had been opened by the Mission in Rokupr.

Answering questions, Maulvi Shams said that the translation was undertaken to enable Muslims to have the "between the lines" meaning of the Holy Quran.

He said his Mission intended to open more schools and hospitals and equip already existing hospitals in the country in the near future.

Report on Reception held by Northern Region Khuddamul Ahmadiyya in honour of Dr. Brigadier Ghulam Ahmad

Fortunately, the news reached us that Dr. Brigadier Ghulam Ahmad (Honorary Doctor-in-Charge of the Ahmadiyya Hospital Kokofu) the first Ahmadiyya Doctor in Ghana was visiting Tamale, the Northern Ghana. This prompted the Khuddamul Ahmadiyya to take upon our shoulders to arrange a reception in his honour at the premises of the Ahmadiyya Mission. Important personalities were invited. These include the Regional Commissioner of Northern Region Lt. Col. David Amadu Iddish, the Northern Regional Administrative

Officer, the Headmaster, Ghana College, the Headmaster, Gbewaa Secondary School, Headteachers of Ahmadiyya Primary and Middle Schools, the Imams of the Non-Ahmadis, the Press and many others.

At about 6.30 p. m. the Jamaat, the Guest of Honour and the invited guests were seated. Exactly 7 p. m. the Regional Commissioner arrived. He was greeted with Naraa-i-Takbir as well as Arabic songs by the Ahmadiyya Arabic School boys, Lamashagu—Tamale. The function began with a recitation of the Holy Quran by Said bin Mohammad. After the introduction of the Guest of Honour by Maulvi Nasir Ahmad, the Quid of Khuddamul-Ahmadiyya read his welcome address. He mentioned the Nusrat Jahan scheme which was launched by His Holiness Hazrat Amirul Momineen Khalitatul Masih III and its rapid response, out of which we had in our midst Dr. Ghulam Ahmad.

In his speech, the Regional Commissioner praised the Ahmadiyya Movement—the important role the Ahmadis are playing in Education, Hospitals and their way of Preaching the word of Allah to the minds of the entire nation.

At about 9.30 p.m. the Regional Missionary in charge. Maulvi Nasir Ahmad, led the closing prayers and this grand reception came to a successful end.

On the following day, the news of this reception was broadeast by the Ghana Radio.

May Allah bless us all. Amen.

(A report from Ghana)

The Nation (31-10-72)

The newly appointed Amir of the Ahmadiyya Mission in Sierra Leone, Maulvi B. A. Shams, accompanied by the Secretary of the Mission here, Alhaj Kamanda Bongay: yesterday paid a courtesy call on the Vice President, Mr. S. I. Koroma over the week-end at his Tower Hill Office

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During their discussion, Mr. Koroma commended the role being played by the Ahmadiyya Movement here.

He said that the traditional pattern of the study of Islam in Sierra Leone had mostly been the Parrot interest.

He pointed out that since the advent of the Mission Muslims are beginning to understand Islam with interest.

He thanked the Amir and his team for the efforts they are making to build a strong Ahmadiyya Movement in Sierra Leone.

Mr. Koroma was later presented with a translated version of the Quran.

The Daily Mail (31-10-72)

A newly appointed Amir, Maulvi B. A. Shams of the Ahmadiyya Mission accompanied by the Secretary of the Mission, Alhaj Kamanda Bongay, Paramount Chief Gamanga of Simbaru Chiefdom has made a courtesy call on the Vice-President, Mr. S. I. Koroma at his office in Freetown.

Speaking to the Amir, Mr. Koroma said that he highly appreciates the role the Ahmadiyya Mission has been playing in Sierra Leone.

He said the traditional pattern of Islamic studies in the country has mostly been the parrot types, but since the advent of Ahmadiyya Movement in Sierra Leone, Muslims were beginning to understand Islam with more interest and greater understanding.

(Continued on page 28)

A Mosque Between two Oil Giants

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Hague Muslims are Fasting this Month

Imam Rashid is Trying to make more Converts

A. Dalen Gilhuys.

On the sad demise of Maulana Abu Bakr Ayyub, Maulvi Ata-ul Mujib Rashid was sent to Holland from the United Kingdom to take charge of the Mission there, temporarily. While there, he gave an interview to A Dalen Gilhuys. Mr. Gilhuys wrote as follows :

Modest, but nevertheless striking, the Mubarak mosque of the Islamic Ahmadiyya Movement is situated between the oil giants B P M and Shell at Oostduinlaan. Anyone looking for pictures or images in it is sadly mistaken, for, the mosque which was founded here in 1955 was established on strictly Islamic principles. The followers of the Ahmadiyya Movement devote their energies and thoughts to religion first and give a secondary place to material things.

In this particular month, special emphasis is laid on spiritual devotions. Muslims all over the world are keeping fast. This means: no drinking or eating from sunrise to sunset, but to live in strong communion with Allah, offer more prayers than usual, show sympathy for fellow men, give alms to the indigent and avoid quarrels.

New Imam: The newly appointed Imam of the Mubarak Mosque Mr. A. M. Rashid, who has only been here for two weeks now, says about the fasting month: "Because this mosque is the only one in the Netherlands, people come to Hague from all parts of the country to attend service or to pray. We have five normal prayers during this month and one additional prayer at a nightly hour which are generally led by someone who is able to recite the whole Quran by heart. By the way, there are thousands of people who are able to do so."

He further says: "The fasting month began on the 9th of October, and will end with a great festival on the 8th of November. The Eid festival is not celebrated on these same dates every year, because the Islamic calendar is based on the phases of the moon. Hence the fact that the Islamic year does not count 365 days. Normally, a follower of Islam is not allowed to drink alcohol or eat pork, but during this period, no use of food or drink is allowed at all whatsoever, between sunrise and sunset. That is why a Muslim rises far before sunrise now, in order to pray and to be able to have breakfast.

Exempt from fasting are children up to about 18 years—depending on their condition—the aged, the sick, pregnant women, mothers who are suckling babies, and those on a journey.

After this Mr. Rashid says something about the Ahmadiyya Movement the only Islamic organization promoting mission work and which was established in the Netherlands in 1947.

True Islam: "We believe we are the only Muslims professing the true Islam, as it was revealed to the Founder of the Movement, Hazrat Mirza Ghulam Ahmad, who was born in India in 1835 and who is considered by us to be the Messiah. His followers migrated to Pakistan after the partition of 1947, where they have founded a new town: Rabwah. Although we believe in the first place that Mohammad is the Prophet of Allah, there still are important matters of difference between ours and the beliefs of the other Muslims. We believe, for instance, that Jesus, who we recognize as a prophet too, is dead and not alive in the heaven. For our Movement believes that he did not die on the Cross. Hazrat Ahmad advanced convincing arguments in support of this, and proved that Jesus died at the age of 120 years in Srinagar, Kashmir.

By the way, in your own Mauritshuis, you will find a proof: a painting of a bleeding Jesus after he had been taken down from the Cross. But how can a dead man bleed? The painter adhered to the words of the Bible.

Fifty Members: Mr. Rashid further says that the Ahmadiyya Movement has ten million followers all over the world at present, and that its growth is strongest in Pakistan and Indonesia, where the largest communities can be found. As for the Hague, he is less content. "Only fifty members", he says. Indeed a minor contingent out of millions. and therefore, Mr. Rashid will promote with strenuous efforts the existing activities, such as lectures at schools and clubs, visits, the distribution of literature, etc.

"It is difficult", he says. "People more and more stray away from the Church. When they are confronted with a discussion on religion, they say: "Rather talk about something else." His first impression about the Hague is: "A nice place to live in." Before he came here, he spent two years in London. His family is in Pakistan, his native country.

A small mosque, jammed between oil giants, the front turned towards Mecca. Days of contemplation, prayer, abstinence. In order to be able to win the pleasure of Allah.

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(Continued from page 28)

The Vice-President added that Islam was a dynamic religion and therefore to get its worth, one should pursue it with greater interest and dynamism.

He emphasised that more publicity should be given to the activities of the Mission.

The Amir, presented an English translated version of the Holy Quran to the Vice-President.

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can be understood more clearly, if one ponders over the verse, "And I pray the Father, and He shall give you another Comforter, that he may abide with you for ever". (John 14:16) Consider the words, 'another Comforter'. This means that Jesus himself was a Comforter and when he goes away, God will send another Comforter like him in body and spirit. So the Holy Prophet who was another Comforter from God came as prophesied by Jesus Christ. "That he may abide with you for ever," means that his teachings will be final and remain operative for ever. The Holy Quran embodies in it, a complete moral and spiritual code for the guidance of mankind.

In short both Jesus and Mohammad are from God but Mohammad and not Jesus Christ, is the universal teacher.

Mission of Jesus Christ and Islam

Mr. Abdul Hamid, our Missionary in Japan says :

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In one of my letters published in JAPAN TIMES of October 15, 1972,

I said that the message of JESUS CHRIST was not meant for the entire world but was limited to Israelites only. In response to this letter, I have received many letters from various Christian theologians and others. It is gratifying to note that they were generally courteous in their approach to this basic issue which if decided in the way I put it, will render the efforts and tremendous material and spiritual sacrifices done by millions of Christians all over the world during the past several centuries, a mere waste. Instead of replying to the writers of letters to me, individually, I have decided to write this paper elaborating the point at issue in the light of the biblical account and Islamic literature as advocated by the Ahmadiyya Movement in Islam, a world wide missionary organisation.

2. It must be borne out that unlike Jews who consider that Jesus Christ was a false prophet and a false Messiah, we Muslims have been commanded to respect Virgin Mary as highly pious lady and Jesus Christ as a true prophet of God and the true Messiah whose mission was like other prophets of the Mosaic Dispensation, restricted to the Israelites only.

3. Jesus Christ has very clearly defined his mission as follows :

(*a*) I am not sent but to the lost sheep of the house of Israel. (Matthew 15 : 24)

(*b*) These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel. (Matthew 10 : 5-6).

4. A close study of the parable of the vineyard also supports the above view. I reproduce below the said parable :

> Here another parable : There was a certain householder which planted a vineyard, and hedged it round about, and digged a vinepress in it, and built a tower, and let it out to husbandmen, and went into a far country : And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned an another. Again, he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir : come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders

rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, The kingdom of GOD shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

(Matthew 21 : 33-44)

Vineyard

According to Jesus Christ 'the vineyard' in the above parable means 'the kingdom of God'. He says, 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'

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Husbandmen

The term 'husbandmen' means 'Israelites' to whom the 'vineyard' or 'the kingdom of God' was originally let out.

Householder or the Lord of the Vineyard

Householder or the lord of the vineyard denote 'GOD'.

Servants

'Servants', refer to the prophets of GOD' who were sent to Israelites prior to JESUS Christ.

'Son'

'Son' has been used symbolically for Jesus Christ who was sent to Israelites last of all prophets.

Other Husbandmen

The 'Son' of the lord of the vineyard or Jesus Christ was not equipped with sufficient power to evict the Jews from the 'vineyard'. There was yet another manifestation of GOD to take place which is described as follows : 'When the lord of the 'vineyard' cometh what will he do unto *those husbandmen* ? ' (verse 41 ibid). The wise disciples rightly answered : 'He will miserably destroy those wicked men, and will let out his vineyard unto *other husbandmen*, which shall render him the fruits in their seasons'. This was no other person except MOHAMMAD of Arabia, the Holy Prophet of ISLAM who has been symbolically mentioned as 'the lord of the vineyard'. He came (570 A D. - 632 A D.) and deprived the Israelities of the vineyard and let it out unto *othe husbandmen*. His message was addressed to the entire world and those who accepted him became the possessors of the vineyard. The kingdom of God was taken from the Israelites and given to Muslims.

The advent of MOHAMMAD was foretold in the Old and the New Testament. Moses said :

> And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee ; and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass, that whomsoever will not hearken unto my words which he shall speak in my name, I will require it of him But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in

thine heart, How shall we know the word which the Lord hath not spoken ? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously : thou shalt not be afraid of him.

(Deut : 18 : 17-22)

The above prophecy has been repeated in some modified form in the New Testament. (Acts 3 : 22-24).

In the above verse, Moses foretells the advent of a Prophet who will have the following qualifications :

(*a*) He will be like unto MOSES.
(*b*) He will be raised from among the brethren of Israelites and not from Israelites.
(*c*) God will put His words in his mouth, which means that he will be blessed with the revelation from GOD.
(*d*) He will speak in the name of GOD

This prophecy was fulfilled word by word in the person of the Holy. Prophet of ISLAM.

(*a*) He was like unto MOSES in that both were Law Giver Prophets. The Holy Quran is the Book of Law for Muslims even as Torah is the Book of Law for Jews. All other prophets who followed MOSES, including JESUS CHRIST, did not have their own Law. They all acted upon the Law of MOSES. Even JESUS says : "Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfill."

(Matthew 5 : 17)

(*b*) The Prophet of Arabia was raised from among the Ishmaelites who were brethren of Israelites.
(*c*) The Holy Quran is the Word of GOD which was revealed to him by GOD.
(*d*) He spoke in the name of GOD. The Holy Quran consists of 114 chapters. All but one open with the verse : "In the name of Allah the Gracious the Merciful" Allah in Arabic language means GOD.

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In the above prophecy it is stated that those who will not listen to the message of the Prophet will be punished in his life time. It is also mentioned in the prophecy that the prophet who will pretend to be the fulfilment of this prophecy will be killed. This is hinted in the verse, 'even that prophet shall die'. These words also indicate that the pretender will not be suceessful in his mission. A student of history knows that the Holy Prophet had to face the deadliest enemies who left no stone unturned to entrap him, kill him and annihilate his followers. Every day was the day of the Cross for him. The Almighty GOD protected him. He was the most successful Prophet who died a natural death after he had firmly established his faith and rendered his enemies incapable of doing any harm to his religion after his death.

6. The achievements of the Holy Prophet of ISLAM are written in the annals of history in golden words. I quote the following passage from the book 'The Way Of The Prophet' written by DAVID BROWN B.A. B.D.M.Th. Canon Missioner, The Episcopal Church in the Sudan :

> MOHAMMAD was one of great figures of history and to that the continuing vitality of Islam bears ample witness. No one

indeed can withold his admiration from the one who beginning as a simple preacher in MECCA, triumphed over persecution and disappointment and courageously emigrated to Medina, there in ten short years to unify the greater part of Arabia, and to establish the Muslim community so surely that, within ten years of his death, his followers were masters of Syria, Persia and Egypt. It was, however, no mere military victory like that of Alexander or Napolean, but the achievement of a prophet who spoke and acted in the name of God and the practices of piety, prayer, fasting and almsgiving. We feel indeed an immediate sympathy with Mohammad, and sparing his attacks on Christianity, we see in him the partial fulfilment of some of our own natural longings and desires ; there can indeed be few of us who have not sometimes wished to reform our society as successfully as he did his, and to do it in the face of opposition. (Page 69)

7. Even the name of the Holy Prophet of Islam is mentioned in the Old Testament. The Hebrew version of the verse 5 : 16 in the book Solomon's Song reads as follows :

Hicko Mamtakim Vechulo Muha-Madim : Zeh Dodi Vezeh Rai B 'Not Y' Rushalam.

The translation of this verse is : 'His mouth is most sweet ; yea he is Mohammad (Altogether lovely). This is my beloved and this is my friend, O daughters of Jerusalem'.

In the King James version of the Bible the word 'Mohammadim which is used in plural form to show respect for Mohammad, has been translated as 'altogether lovely'.

8. Jesus mission being addressed to Israelites only, his teachings were not complete, but the message of the Holy Prophet of Islam was addressed to all mankind. His teachings were toerefore complete in all respects. This is hinted in the following verses of the Bible :

> I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will show you things to come. He shall glorify me ; for he shall receive of mine, and shall show it unto you. (John 16:12-14)

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The above verses clearly show that the teachings of Jesus Christ were not complete. By the 'Spirit of Truth' he meant the Holy Prophet of Islam who was to appear after he was gone. This prophecy is similar to that of Moses (Deut. 18:1'f) who prophesied about the advent of a prophet like unto him. The words of Moses, "and he shall speak unto them all that I shall command him", and Jesus Christ's words' for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak', mean one and the same thing. It is not correct to say that by the Spirit of Truth is meant the 'Holy Ghost'. Christianity is split into many sects. Every sect claims that the Holy Ghost descends on them. If this is correct, why do they have divergent beliefs : Even the four Gospels do not agree with one another. In another place the "Spirit of Truth" is called 'Comforter'. (John 15 : 26) The meanings of the word 'Comforter'

(Continued on page 28)

Hazrat Khalifa-tul-Masih III

With his three grand children and an adopted African child (she is from Sierra Leone)

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سیدنا حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالی بنصرہ العزیز اپنی نواسی اور نواسوں اور ایک افریقن بچی کے ساتھ جسے حضور نے اپنی بیٹی بنایا ہوا ہے

Sahibzada Mirza Mubarak Ahmad

Vakil-i-Aala and Vakilut Tabshir

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A grandson of the Promised Messiah, peace be on him, he is responsible for the propagation of Islam through the Ahmadiyya Missions established in various parts of the world.

He has toured the United States of America, the United Kingdom, the Continent of Europe, West Africa, Indonesia and Far East. He has also visited some Communist countries. All these tours were undertaken to promote the cause of Islam.

Under his supervision, a large number of Missionaries have been trained and sent to different parts of the world. New Mosques have been built and Islamic literature has been produced in various languages of the world. Translation of the Holy Quran has also been undertaken in different languages.